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Mr. Colman's  
Election Sermon,  
May 29th, 1723.



Mr. Colman's

Electric Station



May 29 1873



*David's dying Charge to the Rulers  
and People of Israel.*

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A  
**SERMON**

Preached before the Honourable  
The Lieutenant GOVERNOUR,  
the COUNCIL and GENERAL  
ASSEMBLY of the PROVINCE  
of the **Massachusetts-Bay**  
in **New-England.**

*May 29th. 1723.*

Being the Day for the *Annual Election*  
OF HIS

**MAJESTY'S Council.**

**By Benjamin Colman,**  
Pastor of a Church in *Boston.*

Boston in N. E.

Printed by *B. Green*, Printer to His Honour  
the Lieut. GOVERNOUR and COUNCIL,

1723.

At a COUNCIL held in the Council  
Chamber in Boston, on Monday, June 3 d.  
1723.

Ordered,

THat PENN TOWNSEND & JOHN  
APPLETON, Esqrs; give the Thanks  
of the Board to the Reverend Mr. BENJAMIN  
COLMAN for his SERMON preached on the  
Day of Election of COUNCELLORS, and desire  
a Copy thereof in order to its being Printed.



J. WILLARD, Secr.

To the HONOURABLE,

**William Dummer Esq;**

Lieutenant GOVERNOUR and Commander  
in Chief, in & over His Majesty's Province  
of the *Massachusetts-Bay* in *New-England*.

And to the HONOURABLE,

His **MAJESTY'S COUNCIL** and the  
**GENERAL ASSEMBLY.**



THE following *Sermon* is a serious & humble *Address* to Your Honours on the behalf of *Posterity*, laying before You the Charge and Commandment of the Great GOD by Whom You rule, That You piously and faithfully use your best

Endeavours, under His Blessing and by the Favour of our Gracious King, to leave those Civil & Religious Priviledges which we now enjoy for an Inheritance to our Children after us.

THE short and compendious way to this, is here laid before You from the Word of GOD, namely, A religious seeking for and keeping all his Commandments.

IF GOD favour us it shall go well with us, the Royal Favour of our King to us being from HIM, and so all the Wisdom & Success of Your Counsels. It is with GOD also to make all our Enemies (se-

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cret or open ) *to be at peace with us, or to turn their mischeivous Counsels into foolishness.*

PIETY is big with Blessings to the Publick, and also to every Person. But especially are *pious Rulers* a singular Benefit and Glory to any People. They are *an Image of CHRIST in his Offices & Government*; the Prophet and Prince are united in them; and *Men shall be blessed in them, all People shall call them blessed.*

THE Fathers of this Province came hither *to seek for and to keep all the Commandments of God, and ( by His will and grace ) to leave these unto their Children after them, for ever.* So the General Court in effect told King Charles the Second, in their Address to him in the Year 1661. " We  
 " supplicate Your Majesty (*said they* || ) for Your  
 " gracious Protection of us, in the Continuance  
 " both of our Civil and Religious Liberties, according to *the Grantees known End of suing for the*  
 " Patent, conferr'd upon this Plantation by your  
 " Royal Father. Our Liberty to walk in the way  
 " of the Gospel, with all good Consciences according  
 " to the Order of the Gospel, was the Cause of our  
 " transporting our selves with our Wives, our little  
 " ones and our substance, from that pleasant Land,  
 " over the *Atlantick* Ocean, into the vast Wilderness, chusing rather the pure Scripture Worship  
 " with a good Conscience in this remote Wilderness, than the pleasures of England with Submission, to the Impositions of the then so disposed, and so far prevailing *Hierarchy*, which we

|| See the History of New-England; by the Reverend Mr. Neal. p. 322.

“ could not do without an evil Conscience. —  
“ We are not seditious, as to the Interest of *Cæsar* ;  
“ nor schismatical, as to matters of Religion. We  
“ distinguish between Churches and their Impuri-  
“ ties. — We could not live without the Publick  
“ Worship of GOD nor be permitted the Publick  
“ Worship without *such a Yoke of Subscription & Con-*  
“ *formity*, as we could not consent unto without Sin.  
“ That we might therefore enjoy Divine Worship  
“ *without human Mixtures*, without offence to God,  
“ Man and our own Consciences, we with *Leave*,  
“ but not without *Tears* departed from our Coun-  
“ try, Kindred and Fathers houses, into this *Patmos*.”

So dearly did *our Fathers* purchase, and thus highly did they prize, those *Charter Privileges*, and Religious Liberties, which some among us are too ready now to make light of. Let us, *my Fathers*, as zealously affect the *Preservation* of them, as they did the *Acquisition* of them : That so our *Posterity* may be in some manner beholden to us as we are to our *Ancestors* ; and that *Your Names* may live in the *Annals* of these Churches, as *Theirs* do, after a peaceful and happy Death.

It is a matter of great Thankfulness to GOD, and ought to be observed unto his Glory, that we see the Body of our *Rulers*, and so many of the Men of *Estate* among us, so well principled and establish'd in the Cause of God among us. It is a singular Mercy to us, our Ornament and Defence, that we see so many *laudable Exam-*  
*ples* of Sobriety and Temperance, Frugality and Diligence, Charity, Humility and Devotion, in the Houses of our *Superiour* People. And here  
also

also we shall find some of the best Instances of strict *Family-Government*, and a careful Institution of their *Children* in the Principles and ways of our Fathers. You cannot better express a *faithful Love* to G O D, your Country, your Children, and your own Souls, than in so doing.

AND now that I am speaking of this good Spirit for the Publick and for *Futurity*, as the singular Duty and Ornament of the *Rulers* of a People ; give me leave to add ---- That it was *this* which built our *College* even in the Infancy of the *Colony*, and which has supported and endow'd it to this day. G O D has from time to time rais'd up kind *Friends* and generous *Benefactors* to that Society, both from among *our selves*, and also from *abroad*. We have our *living* Benefactors with us, and we see the *Children* of Those that are *deceased*. We hope that *Posterity* will not forget the Kindness of God which they have shewn ; and we trust that G O D will remember it for good to Them and theirs.

B U T I owe unto G O D and to my *Country* a very particular and most grateful mention of the late *Bounties* of the Worthy & Pious Mr. THOMAS HOLLIS of *London* unto our College ; to ask the *Praises* of my People to the Blessed G O D, whose the Marvellous Work is ; and to ask their *Prayers* to G O D for so great a *Benefactor* to Us and to our Children. G O D has put it into his heart to lay a great *Foundation* this last Year for the Glory of CHRIST, and the good of our *Posterity*, even *for ever* ; if it please the *Divine Providence* to crown his Design and Desires with a Blessing. Ten of our Sons, the poorer and the more prompt and pious,



pious, are to receive Annually *Ten Pounds* each, towards their Education for the Service of **C H R I S T** in the Work of the *Ministry* among us. And moreover the **L O R D** has enlarg'd his heart to give us no less than *Eighty pounds per Annum* for the Maintenance of a *Professor of Divinity* in the College; where a *very worthy One* is Establish'd, who is reading *Lectures* to the *S. u- dents* every week, in publick and in private; to their great Spiritual Advantage (we trust) & for their Improvement in sacred knowledge.

**T H E** *Sons of New-England* must for ever acknowledge **Mr. H O L L I S** for a *Father* to them; and I trust that **G O D** means to give Him in many of them a *better Name than of Sons & of Daughters*; besides that *Everlasting Name* among the Children of **G O D** that shall never be cut off. Yea the Churches of *New-England* will gratefully own **Mr. H O L L I S** to be made by **G O D** a *Nursing Father* to them, while *His Professor* shall (by the will of **G O D**) from Generation to Generation be feeding our *Sons* with the *Sincere Milk of the Word*, and they *these Flocks of our Lord Jesus Christ* with the same.

**T H U S** it pleases **G O D** to be speaking in His gracious Providence concerning our *Posterity*, concerning the *College* and *these Churches*, for times to come; if we will be *seeking for & keeping all His Commandments*; which is the thing that our pious *Friend & Benefactor* has at heart in all *this Bounty to us*.

**A T** the same time **G O D** has pleas'd to inspire several-very Reverend *Ministers in London*, with a  
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natural

natural & earnest Care for our Interest, Civil and Religious, even as if They had been born of us, or we of Them. Such is the fervent & tender Solitude, which they express for the weal & flourishing of our *Country, our College, & our Churches*; and lest we or our Posterity should lose our precious Liberties. They know us not, nor can have any Benefit by us; but they are known to CHRIST, and are His Servants, and seek His glory; and for JESUS *sake* they wish our Good, Temporal & Spiritual: *Because of the House of the Lord our GOD they seek our Good.* Now while GOD moves thus the Hearts of *distant Friends*, who never saw us, to seek the Preservation & Propagation of *Religion & Learning* to our Posterity; shall not we our selves much more feel this Concern for our selves? to *keep* those good things committed to us, and to *leave* them for an *Inheritance unto our Children after us, for ever?*

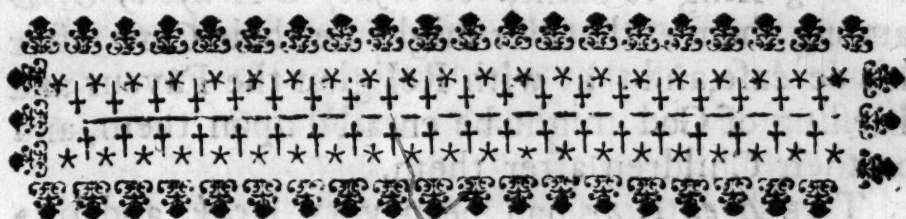
I have thus cast into a *new Form*, and by way of *Preface* said, some of those things which I omitted, when the Time & my Strength fail'd me in the Delivery of the following *Sermon*: Which that it may be accompanied with the Divine Blessing to them that read it, is the Prayer of

May it please *Your HONOURS*,

Your most Obedient

Humble Servant,

*Benjamin Colman.*



## *An Election S E R M O N.*

I. Chron. XXVIII. 8.

*Now therefore in the sight of all Israel, the Congregation of the Lord, and in the Audience of our God, keep & seek for all the Commandments of the Lord your God: that you may possess this good land, and leave it for an Inheritance to your Children after you, for ever.*



**T** H E S E are some of the last Words of David, the King of Israel, the LORD's Prophet, and the Father of his People. He spake them to an assembly of the Princes of the Tribes of Israel, their Captains & Officers, whom he had summon'd together to receive his last Will and Charge. The Subject whereon he now discours'd them, was as became



a dying King & Saint, *the Worship & House of GOD* among them; that *this* might be their Care after his decease, and that with Religion the Favour and Blessing of God might be entail'd upon them, and on their Children after them.

THE *Aged King* had been very *weak* and like to die before this, but seems to have some little *revival*, some return of vital warmth and heat, and thus he improv'd it; he would once more see his *Nobles* and Officers about him, and give them his last *Charge* and Blessing, and take his last *leave* of them. So it became the King of *Israel* to die.

WHEN *this illustrious Assembly* presented themselves before him, *the King stood up upon his feet*, ver. 2. God strengthen'd him for this last and noble Act of his life. He had a Message from God to deliver to them, and it became him to shew this reverence. He also honour'd as well as lov'd the noble Persons whom he spake to; and they were worthy of this respect from their King: *the Princes of the people of the God of Abraham; his Brethren and the People of his God.*

ACCORDINGLY he bespeaks them with affection and respect, *Hear me my Brethren and my people.* Humility becomes and adorns even Kings themselves. It is a truly royal Robe wherewith they should be cloth'd. Nor should it be put on only as a grave-cloth when they come to die, and must be laid in the dust.

THE King inform'd his Nobles here of his own good will and desire to have built the Temple of God; an house of Rest for the Ark of his Covenant, and for the Honour of his Name; but that  
God

God had forbid him and had reserv'd that great and good Work for his Son after him. He informs them however how he had prepared and made ready for the building; that God had chosen *Solomon* for his Successor in the Kingdom, and had promis'd concerning him that he should build his House; had promis'd to be his Father, & to establish his Kingdom for ever, if with a filial piety he continued in obedience to him. This is the short and summary of the *King's Speech*, to the Words of my Text---*Now therefore in the sight of all Israel, the Congregation of the Lord, and in the audience of our God; keep & seek for all the Commandments of the Lord your God; that ye may possess this good Land, and leave it for an Inheritance to your Children after you, for ever.*

THESE Words are a very grave and solemn Charge, whereof we may consider, 1. The matter of it; that they shou'd *keep & seek for all the Commandments of the Lord their God*. The knowledge and observance of God's Commandments is the sum of God's Charge and Will left with his People. They must set themselves to *keep* his Commandments, even *all* of them; and in order to this they must *seek* for them all, to know the whole of their duty, "What they knew they must be sure to keep, & they must seek for what they knew not.

2. This Charge is deliver'd with much solemnity. *In the sight of all Israel, the Congregation of the Lord, and in the audience of our God*. What could be said more solemn?

1. Says the King, I charge you *in the sight of all Israel*. As if they were all here present, and witnesses

nesses of what I say : *that Israel* whose Princes & Officers you are, and as whose *Representatives* you here stand ; as in the sight and hearing of *all Israel*, to whom the Words which I now speak will soon come.

Moreover, 2. Consider ye that this people is *the Lord's Congregation*. The greater therefore was the trust and charge of *these Princes*, the Heads of this Congregation of the Lord ; who would be the greater Witnesses for or against their Princes, if they should seek and keep the Commandments of God or not do it. But if it were awful to be charg'd as in their sight,

How much more was it for them to consider, 3. That it was *in the audience of God Himself* that they were now spoken to. In the sight of all *Israel*, and *in the audience of our God*. H E is present with us, said the *dying King* ; I speak to you in *His Name* ; H E sees and hears us ; He is a witness, and so are his Congregation of what I say to you ; and as you fear Him or tender his favour, regard what I say unto you.—To all this *Solemnity* in the Words, we must yet further observe in 'em,

3. An *Argument* referr'd unto, and a *Motive* added.

1. Here is a great *Argument*, *Reason* or *Motive* referr'd unto. *Now therefore* ; so begins my text. It refers to the preceeding discourse of *David's* : *g. d.* Since I have by the direction and favour of God, made such provision for the building a House to his Name and Worship, and since God has chosen *Solomon* to build it, and promised to be with him



him in it ; and to establish his Kingdom for ever, if he and you be constant in his Commandments : *Now therefore* I require & charge you in the sight of all Israel and in the audience of our God that ye keep and seek for all the Commandments of the Lord your God, &c. As you regard God and his Worship, value his favour, or fear his anger ; and as you would have *Church and State* remain in a flourishing condition ; see that you be observant of the *Lord's Commands* even all of them. The House of God in *Israel*, and the Kingdom in the House of *David* depended on it.

2. There is a *Motive* added in the close of the Text : *That ye may possess this good land, and leave it for an Inheritance for your Children after you, for ever.* Before they were mov'd from the Honour & Glory to the Name of GOD ; here they are mov'd from their own and their Children's temporal welfare. They were possess'd of a good land ; they held it by the promise of GOD upon their Obedience to Him ; they would desire to keep the possession they had of it, and that their Children should inherit it after them ; But then they must needs seek for and keep the Commandments of the Lord their God, if they would have a peaceable & quiet possession of their pleasant land secured to them, or to their Children after them.

THESE are the Arguments and Motives with which the duty required in the text is enforced.

I shall now name some *Doctrinal Observations*.

**I. THAT** the People of God in general, the Rulers of a people in particular, and every single person

person belonging to the Congregation of the Lord, are under the strict charge of GOD to seek & keep all His Commandments.

*II. THAT* as every Superior in the state or in the Church, is under this Charge himself, so it is his duty to lay it upon all that are under him, and to leave it as his dying Charge with them.

*III. THAT* we should every one of us seriously consider, that it is in the sight of all the Lord's people, the Congregation of the Lord, and in the Audience of our GOD, that we are under this Charge.

*IV. THAT* the Church, Kingdom and Worship of CHRIST among us, the House of our GOD, depends on our religious seeking & keeping of GOD's Commandments.

*V. THAT* this is the way to keep possession of this good Land which the Lord our God has given us, and to leave it for an Inheritance unto our Children after us.

*I. THAT the People of God in general, the Rulers of a people in particular, and every single person among them, are under the strict Charge of GOD to seek for & keep all His Commandments.*

So they are charged, and this is the Charge in our text. And here I shall say, 1 This is the Charge of the Lord our God. 2 We are all under it. 3. The Rulers of a People are so in an especial manner.

*I. THIS is the Charge of the Lord our God, that we keep and seek for all His Commandments.*

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## An Election Sermon.

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We have his Commandments in his *Word*. They are the Laws, Statutes, Testimonies, and Judgments of the Lord our God; and in short *His Covenant* with his people. *Moses* and the Prophets have handed them down to us; and **CHRIST** (the Eternal Son of GOD, and Lord of all the Holy Prophets) has confirm'd & ratify'd them. *Moses* bespeaks the Church for ever in the 4. Chapter of *Deut.* *Behold, I have taught you statutes & judgments, as the Lord my God commanded me: ye shall not add unto the Word which I command you, neither shall ye diminish ought from it: And what Nation is there so great, that hath statutes & judgments so righteous, as all this Law which I set before you?* Now, says the text,

I. **WE** must religiously *keep* the Commandments of the Lord our God. Laws are made, and Gods laws are written to us, to be observed & kept. A Commandment implies Obedience. We must needs be *subject* to the *Power* that is over us, to give laws and to judge us by the laws, both for *wrath* & for *Conscience* sake. The law is to rule & govern us. To *keep* the Commandment is to do it; to observe & obey it with our hearts and in our lives. We must keep it in our minds and hide it in our hearts, that we may not sin against it, transgress and break it, in thot word or deed. We must therefore keep our Souls diligently that we may keep God's word. The keeping it implies care, diligence, constancy & pleasure. Faith, fear, love, reverence, esteem of the word, and desire to please and glorify God, do all meet in every act of acceptable Obedience to God. *Deut. 10. 12. What doth*



*the Lord thy God require of thee? but to fear the Lord thy God, to walk in his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul; to keep the Commandments of the Lord, and his statutes, which I command thee this day.*

2. WE must keep *all* the Commandments. So the text requires. Our Obedience must be universal. What body of Laws is there but Obedience is equally required to them all. What single Law was ever given, but to be obeyed? The same Authority enacts one & another of them. *Every word of God is pure*; all his Commands are holy, just & good. He that breaks one law is a transgressor, and liable to the Judgment. *He that offends in one point is guilty of all*, Jam. 2. 18. He might as well offend in another point: He offers indignity to the Power that made the whole law. Obedience in some things will not excuse disobedience in others. Exod. 24. 7. *All that the Lord our God shall say to us, we will do and be obedient.*

3. IN order to this we must *seek for them all*. Keep and *seek* for all the Commandments of the Lord your God. We must be careful & inquisitive to *know* the Commands, if ever we would keep them. We must seek the knowledge of them with desire and care and pains. We need not seek *far* for the Commands; which we have in our hands and before our eyes: Deut. 30. 11, 12. *This Commandment which I command thee this day is not hidden from thee, neither is it far off: but the word is very nigh to thee, in thy Mouth and in thy heart; that thou mayst do it.* Yet neither must we grudge any

any *pains* or labour that is necessary unto our getting the knowledge of God's will. It is highly worth the most diligent & laborious seeking. Prov. 2. beg. *My son, incline thine ear to wisdom, and apply thy heart to understanding; cry after knowledge & lift up thy voice for understanding; seek her as silver & search for her as for hid treasure; so shalt thou understand the fear of the Lord, &c.* We must therefore *search the Scriptures* which are written for our learning. We must read therein daily; read it in our *Closets*, read it in our *Families*. We must seek the law at the mouth of Gods *Ministers*, whose lips must preserve knowledge, *Mal. 2. 7.* It was the honour and blessing of *Levi*, and a Blessing to *Israel*; Deut. 33. 10. *He shall teach Jacob God's judgments, & Israel his laws.* We must be *writing daily at God's Gates*, and at his *doors*. We must seek unto God by *Prayer* for his light & his truth; that he would teach us his statutes & lead us into all truth; Psal 119. 34. *Give me understanding and I shall keep thy law; yea, I shall observe it with my whole heart.* Thus we must *seek for*, if we would *keep the Commandments of God*.

4. AND lastly, This is the *Charge* of the Lord our God to us: *Now therefore keep & seek for all the Commandments of the Lord your God.* The Lord is our God, and it belongs to *Him* to charge us. He has *made us*, made us to *obey him*, made us to be *ruled & govern'd by law*: He has given us his *Charge*, as our *King & Lord*, and as our *Father* in heaven. His *Commands* are his charge to us, and then he has *charged us* to keep, observe and do them.

them. Agreeably to what we read, Eccl. 8. 2. *I charge thee that thou keep the Kings Commandment.*

The Lord is our King, our Saviour and our Judge, and we are under his charge. His Charge to us is like that, 1 Tim. 6. 13. *I charge thee before God — that thou keep my Commandments without spot; unrebukable.* It is most good for us to be so charged; most kind and good in God, that he has laid so strict a Charge upon us to mind our duty and pursue our happiness. But it should be also exceeding awful to us to be so required and commanded by God; and we must diligently and obsequiously set our selves to know and do what the Lord our God requires. 1 Kings 2. 3. *Keep the Charge of the Lord thy God; to walk in his ways, as it is written in his law.*

BUT this for the 1st thing; that this is the Charge of the Lord our God that we keep his laws.

2. *A L L* the people of God together, and every single person by himself, are under this charge of God: So is the text directed, and so are all the Commandments of the Holy Word.

1. To all of us together, as a people of God, and as the Lord's Congregation. *Hear O my people and I will speak! Hear this all ye people; both high and low, rich & poor together.* 2. To each Individual; to every single person; who are as much meant and spoken to as if they were named. For every one is equally known to God, observed by him, and will be bro't into Judgment. So the Covenant of the Lord was with the Children of *Israel*, with all together, and with every single person apart: Deut. 29. 10, --- 20. *Ye stand this day*



day all of you before the Lord your God, your Captains, Elders, Officers and all the Men of Israel; your little ones, your wives, and the stranger that is in thy Camp; from the hewer of thy wood unto the dower of thy water; that thou shouldest enter into Covenant with the Lord thy God and into his Oath, and that he may establish thee to day for a people unto himself, and to be unto thee a GOD; Neither with you only do I make this Covenant & this Oath; but with him also that is not here with us this day; lest there should be among you Man or Woman or Family or Tribe, whose heart turneth away this day from the Lord our God; and it come to pass when he heareth the Words of this Curse that he bless himself, saying, I shall have peace: --- the Lord will not spare him, but the anger of the Lord and his jealousy shall smoke against that man, and the Lord shall separate him unto evil out of all the tribes of Israel, & all the Curses that are written in this Book shall come upon him. Thus awfully is a whole place or people, and every particular person under the Commandment and Charge of God.

3. THE Rulers of a people are in a particular and peculiar manner, under this Charge of God to keep and seek for all his Commandments. To them David speaks in the text, and by them to all Israel: And unto them Moses deliver'd the Charge and Covenant of God, that they should see it kept by all under them. As the least and lowest in the Congregation are not overlook'd by God, so the highest and the greatest are especially observed and commanded by him.

So is the King upon the throne, and the Law

to him is, Deut. 17. 19. *That he have a Copy of God's Law with him, and that he read therein all the days of his life; that he may learn to fear the Lord his God, and to keep all the words of his Law.*

How much more then are all *Ministers of State, Governours, Judges & Officers* commissioned by the King, under the Law and Charge of God; to observe his Word themselves, and see it reverenc'd and observ'd by those that are under them. They are to go before their people, leading them by their *Example*, influencing by their *Reputation & interest*, and constraining by their *Authority* and power, to a reverend observance of the Will and Worship of God. To this end *Moses* gave *Joshua* a Charge before he died, and commanded the *Levites*; and sent out his Summons, Deut. 31. 28. *Gather unto me all the Elders of your Tribes and your Officers, that I may speak all these words in their ears, & call heaven & earth to record against them.* So *Joshua* called for the *Heads & Elders of Israel* to *Shechem*, & they presented themselves before the Lord, and he set them a *Statute & an Ordinance*. So *Solomon* spake to every *Governour* in all *Israel*, the chief of the fathers. And to name no more, So *Jehoshaphat* commanded the *Levites* and *Judges* in his day; -- *Let the fear of the Lord be upon you, (said he) with whom there is no iniquity nor respect of persons; and he charged them, saying, Thus shall ye do in the fear of the Lord, faithfully and with a perfect heart; lest wrath come upon you & on your Brethren: deal courageously and the Lord shall be with the good.* -- These are the *Commandment & Charges of God* which *Magis-*  
trates

*rates and Ministers* are yet under, according to the glorious Gospel of the blessed God, made known unto all Nations for their Obedience.

LET our *Rulers* therefore suffer the Word of *Exhortation*, and the Admonition from God to them, that *They* eminently among the People of God are under his Commandment and his Charge to *seek for and keep his holy Commandments*. And it is fit that they should be so charged by God for his *Glory*, whose Ministers and Servants they are, and for the *Good* of Mankind, whereunto they must Minister according to his Will. It is the peculiar Honour of God to command them, and to be obeyed by them, as also to judge and punish them; and it is a peculiar Honour to them to be Examples of Obedience to God. Psalm. 97. 7. *Worship him all ye Gods.* The *Principalities* and *Powers* above do so, and how much more should those on Earth? Eccles. 5. 8. *He that is higher than the highest regardeth, and there be higher than they.*

BUT as a *personal* Subjection and Obedience to all the Commandments of God is the duty of *Rulers*, so are they obliged also, both in their *Legislative*, and also in their *Executive* capacity and trust to *seek for* all the Commandments of the Lord; That they be all of them made *known* to the people under their care, and *enjoyed* on them, and that none be suffer'd in the Violation of any of them. This is the Duty of their place, and they should voluntarily but with Solemnity come under *this Bond* upon their Souls; as the *Rulers of Israel* did, Neh. 9. ult. *We make a sure Cove-*  
nant



*nant & write it ; and our Princes, Levites & Priests seal to it.*

BUT I come to the *Second Observation :*

**II. THAT** *as every Superior in the State or in the Church is under this Charge of God himself, so it is their duty to charge it upon all that are under them, yea & to leave it with them as their dying charge.*

So David did in my text ; and the record of it leaves him as a standing and teaching *Example* ; whether we consider him as a *Father*, as a *Prince*, or as a *Prophet*, or as one full of *Dayes*, and *dying*.

So *Parents* and *Governours* of *Familys* should charge their *Children* and *houehold* after them to seek and keep the *Commandments* of *God*. So did *Abraham* ; of whom *God* said, *I know him that he will command his Children & his houehold after him, and they shall keep the way of the Lord*. So did *Josbua* ; who declared before all *Israel*, *As for me & my house we will serve the Lord*. And the *101st Psalm* stands an everlasting record of *David's Rule & Government* of his own house : *I will walk in my house with a perfect heart ; my eyes shall be upon the faithful of the Land that they may dwell with me ; he that walketh in a perfect way he shall serve me.*

I have said before, and have exhibited several illustrious *Examples*, how *Rulers* should require and constrain their *Subjects* to keep the word of *God*. For *this* they are invested with their *Legislative* and *Executive* powers ; and are *Or-dained of God* ; to be *terrors to evil doers* and a *praise*

*praise to them that do well; to defend the Name, the Word, the Day, the Worship and Ordinances of God from profanation; and that all under them may lead a peaceable & quiet life, in godliness, and honesty.*

BUT if we consider David as a Prophet his Example is a law & rule also unto the *Ministers of Religion*. And none are more obliged than they to lay the Commands & Charge of God before others; and to require all in his name, even the highest with the lowest; to charge them that are rich in the world and them that are poor together, in His Name who is the *Maker of them both*; to *speak, rebuke & exhort with all Authority, & without partiality*. Wherefore in Obedience to my text I *magnify my Office* this day; and being called by the *Rulers* of my People to speak unto *Themselves* in the Name of the *Great G O D*, by Whom they rule; I do in His fear & from His Word lay before Them their Duty, to God & this People; both that they keep the Commandments of God themselves, and charge theirs after them to do so too; yea, and as far as in them lies, to bind their Successors to a faithful adherence to the Cause of God. And herein you must needs *obey your Ministers* as those that have *this Rule*; and *submit* your selves, as unto them that *watch* for your Souls, and must give *account* unto God.

BUT then lastly it is to be consider'd, That whoever we are, Rulers, Ministers, Parents, Masters; within a little time we shall have served our Generation, and the time will come that we must die; And if while we *live* we lay the Charges of God upon

upon them that are under us, and who are like to survive us ; so when we are *Old & gray-headed*, if God spare us to old age ; or when the Day of our *Death* comes on, as it surely will in a short time ; Then let us like *Jacob & Joseph*, like *Moses* and *Joshua*, like *Samuel & David* ( by the Grace of God ) leave our *dying Testimony* to the good ways of God, our *dying Prayers* for the Church & Kingdom of *Christ* in the midst of us, and our *dying Commandment* to our Children & Families, that after our Decease they still seek for & keep all the *Commandments of the Lord our God*.

NOTHING can be either more *humane* or more *pious* than this Care for *Posterity* ; Nothing more worthy of us either as *Men* or as *Christians*, than this desire to *perpetuate* the Religion of God, his Worship & Obedience to Him, in succeeding Generations. God has therefore most strictly enjoined this upon his professing People : Witness that famous place of Scripture, Deut. 6. 4, 5, 6, 7, 8. Hear O Israel, The LORD our God is One LORD. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these Words which I command thee this day shall be in thy heart : And thou shalt teach them diligently unto thy Children ; and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up : And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thy eyes : And thou shalt write them upon the posts of thy house, and on thy gates.

Y O U see here that the Care of God is for his  
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own Glory, as in the present so also in the *Coming Generation*; and that he therefore commits them to us as our special Trust, and charges us with them; that as the *Prophet* speaks, *Isai. 59. 21. His Word which is in our mouth may not depart out of the mouth of our seed, nor out of the mouth of our seeds seed, even for ever.*

So David died, and these were his *last Words*, who was the *Anointed of the God of Jacob*, and the *sweet Psalmist of Israel!* The Spirit of God spake by Him, and the *Word of the LORD* was in his tongue; and He expir'd speaking the Words which *Israels Rock* and *GOD* had spoke to him. He breath'd out his Soul in *that Prayer* to God for his People and for his Son, *1 Chron. 29. 18, 19. O GOD of Abraham, Isaac & Israel our Fathers, keep this for ever in the Imagination of the thoughts of the heart of thy people, and prepare their heart un-to thee! And give unto Solomon my son a perfect heart, to keep thy Commandments, thy Testimonies and thy Statutes.*

Now as this has been the noble, generous and enlarged View of *Patriarchs & Prophets*, for the glory of God and the good of Souls in all times to come; so let me observe to You (and give the Praise to God) that the *Fathers of this Court y* did eminently inherit this great & good Spirit, and herein approv'd Themselves like *Judah, ruling with God & faithful with the Saints.* They govern'd their Houses strictly, they taught their Children diligently, they endeavour'd earnestly to instill early into them the highest Reverence of Gods Name, his Word, his Day, his Ordinances,

and his Worshipers ; They set up *Schools*, they founded a *College*, for a succession of *Pastors* in the Churches, and to seek a godly Seed for Christ in this place of their Sepulchres, as long as the Sun and Moon should endure. So they approv'd themselves the Children of faithful Abraham, the Friend of God, whose Everlasting praise is in the Churches, that He commanded his Children & Household after him, that they should keep the Way of the Lord.

I go on to the third Doctrinal Observation.

III. *THAT* we ought every one of us seriously to consider ; that it is in the sight of all the Lord's people, and in the Audience of our God that we are so charged, taught and warned, to keep & seek for all his Commandments.

THESE are two weighty Motives and powerful Arguments to quicken and excite us unto the discharge of the duty incumbent on us. They should sink deep into our hearts, and yet ly uppermost too in them, and be ever in our memory, that in the sight of all Israel, and in the audience of our God, we are bound, and have bound ourselves, to seek and keep all God's Commandments.

I. IN the sight of all the Lord's people we are so bound, are so charged and have so promised. All the people of God are witnesses for and against one another, that this charge of the Lord is laid and lying upon every Order, and upon every Person among us. So Magistrates are Sworn, in the sight of all the Lord's people, even as Moses gave Joshua a charge before all Israel, when he was plac'd at the head of the Congregation of the Lord : Numb.

27. 23. And as *Jehojada* gave to *Jehoash* the Testimony when he put the Crown upon his head, 2 King. 11. 12 So our Kings are under a *Coronation Oath*, to seek and keep the Commandments of the LORD and to govern by his Word, And all our Rulers are sworn to observe it and rule by it, And they should always remember it, that all the People are witnesses of the Oath of God which they are under. It was a Solemnity that not only put honour upon *Joshua* before all *Israel*, but which also was to impress him with an awful and reverend sense of his Duty to God and his people. Said God to *Moses*, Take thee *Joshua* and set him before *Eleazer* the priest and before all the Congregation, and give him a charge in their sight, He was charged with the People of the Lord; they were put into his hand, as sheep into the hand of a shepherd; and therefore it was done in their sight and presence: As to express their own Consent and Subjection to the Government, so to be witnesses of his Sacred Promise & Engagement to rule them in God's fear and by his word.

IN like manner Ministers are Ordained publicly, and solemnly charged before the Congregation of the Lord, 1 Tim. 6. 11, 12. Thou O man of God, follow after Righteousness, Godliness, Faith, Love, Patience, Meekness; fight the good fight, lay hold on Eternal life; whereunto thou art called, and hast professed a good profession before many witnesses. Men ought to regard the presence, the knowledge, the testimony and witness of Men. The more Witnesses we promise any thing before, the more we bind our selves to do it. Therefore



our solemn & religious Engagements are required and given in the *sight* of all the people, in the Congregation and Assembly; who are the Lord's witnesses now, and will be so hereafter.

AND so it is with all *private Christians*. Whatever *Charges* from God; or *Vows* to him you come under, you do it publickly and before many Witnesses. You worship God in *Assemblies*, you *confess* Christ before Men, You are preach'd to in the *great Congregation*, and with them you join in prayer; you Covenant with God publickly; the Assembly saw your *Baptismal Consecration* to God, and they have heard your good *Professions* and Engagements to him: The Solemnities of Zion are all *open* and in the face of the world. The *least person* in the Congregation, that is come under the Covenant of God, stands bound and engaged *in the sight of all Israel*, the Congregation of the Lord and his witnesses: for we are all Witnesses against our selves, and for one another, *That we have chosen the Lord to serve him*, Josh. 24. 22.

But then,

2. It is in the *Audience of our G O D himself*; which is more than the sight of all *Israel*, that we are charged to keep and seek for his Commandments, and have bound our selves to do it. Have men seen and heard, much more has G O D, Gen. 16. 13. *Thou Lord seest me*. He is always and every where present; especially is he in religious Assemblies and in the more solemn Assemblies of *Sin*. We are charged before H I M, *whose eyes run to & fro thro' the earth, beholding the evil & the good*; before Him *whose eyes behold, his eyelids try the*  
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*Children of men.* We are charged before HIM who filleth Heaven & Earth with his presence, & from whose presence and Spirit there is no flying: before Him who searches the heart & tryes the reins, & will make all the Churches to know that he does so; and will bring every work into judgment with every secret thing. So we read in the words after my text—, for the Lord searcheth all hearts, and understandeth all the Imaginations of the thoughts.

O how awful should this consideration be to us? according to what we read, Psal. 139. beg. O Lord, thou hast searched me & known me. Thou knowest my down sitting, and my up-rising; Thou understandest my thoughts afar off. Thou compassest my path & my lying down, and art acquainted with all my ways. For there is not a Word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind & before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is High & I cannot attain unto it. Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into Heaven thou art there! if I make my bed in Hell, behold thou art there! —

How awful should it be to *Magistrates*, to consider, that they are sworn before & by the great GOD! and that He standeth in the Congregation of the mighty; he judgeth among the Gods; and that he will arise to judge the Earth, for he shall inherit all Nations, Psal. 82.

How awful should it be to *Ministers* to remember their Charge from God, and in his Name and Presence. 1 Tim. 5:21. I charge thee before God,

God, and the Lord Jesus Christ, and the Elect Angels,  
 2 Tim. 4. 1. I charge thee before God, and the Lord  
 Jesus Christ, who shall judge the quick & the dead at  
 his appearing and Kingdom.

How awful should it be to the Lord's People  
 to remember the Words we use in receiving their  
 Covenant Engagements and Profession; — You  
 do as in the presence of the Great GOD profess and  
 promise — . If we receive the witness of men,  
 the witness of GOD is greater: So if the presence  
 of many witnesses on earth is great, how much  
 greater is the single eye and notice of God? Josh.  
 22. 22. The Lord God of Gods, the Lord God of Gods  
 He knoweth; and Israel he shall know. But how  
 small a thing is Israel's knowledge, in comparison  
 of His who is Israel's GOD?

If it were only a Stone that stood by, that  
 has neither eye nor ear nor tongue, yet it were  
 eno' in the presence of GOD. As Joshua took a  
 great Stone and set it up by the Sanctuary of the  
 Lord, and said unto all the people, This stone shall  
 be a witness to us; for it has heard all the words  
 of the Lord which he hath spoken to us; it shall be  
 for a witness unto you lest you deny your God. There  
 needs no witness before Him; the very Stones  
 shall be witnesses and bear witness for him; if  
 he please these shall cry out; and so shall these  
 Walls and these Seats; and so shall the Council  
 Board, the Seats of Legislation and those of Judi-  
 cature, for they have heard all our Words to  
 God, and his to us.

Now let these Motives sink down into our  
 hearts; It is in the sight of all the Congregation of  
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*the Lord, and in the Audience of your God, that you are charged and that you promise and profess to keep and seek for all his Commandments.*

*Now Vow and Pay unto the Lord your God: He cuts off the spirit of Princes and is terrible unto the Kings of the Earth. With Him is terrible Majesty. Let his Dread fall on the Greatest and on the least. May the Fathers of the Congregation ever cleave to the Lord, and this People religiously cleave to Them: According to what we read, Neh. 10. 29. They clave to their Brethren, the Nobles; and enter'd into a Curse and into an Oath to walk in God's law; and to observe to do all his Commandments, his statutes and his judgments.*

I shall conclude this Head with two very different *Reflections*; the one more pleasant to make, the other more *melancholy*.

ON the one hand it ought to be the Joy of the *Province*, and a matter of special Thanksgiving to GOD in our Churches, that we see your HONOUR, (*The Commander in Chief at this day*) stedfastly abiding in the Communion of these Churches. God make you always a true Son and a kind Father to them. It is Your Happiness and Ours, that You serve and We enjoy a KING the Equal and righteous Protector of his Kingdoms and Provinces in their different legal Establishments, for religious Order, Worship and Discipline. This Liberty of Conscience our Fathers sought, and ask'd and had a Royal Charter to assure them of, and to secure it unto their Children after them. The GOVERNOUR, who is now absent from us, honoured and endear'd Himself to many of us, and very  
E justly,

justly, by his zealous Declarations at all times and in all places, for the Preservation of our Liberties both Civil and Religious. And it is yet our Happiness to see almost all our *Councillors* and *Judges* willingly under the Bonds of GOD in our Churches. May He always inspire them with a wise and sincere Zeal for His Name & Truths, as they are professed in them. Thanks be to GOD we yet see so much our *Councillors* as at the first, and our *Judges* as at the beginning.

BUT then to pass another, most just but more melancholy Reflection :—What fear & trembling may well fall upon us, and what shame & confusion of face cover us, collectively or personally considered, that we have no more observed & kept, that we have perfidiously and presumptuously broken & transgressed, the Commandments of the Lord our God ! What shall we say after this ? that we have forsaken the Lord's Commandments ? after that we have been so bound in his Audience, and in the sight of all his People ! Therefore might he be justly angry with us and consume us ! therefore shall he be justified when he speaks & clear be when he judges ! Therefore do the Confessions and Supplications of Daniel, Ezra, and Nehemiah belong to us ! O my God I am ashamed, and blush to lift up my eyes unto thee my God ! O Lord, the Great & dreadful God, keeping the Covenant & Mercy to them that love him, and to them that keep his Commandments ! We have sinned and have committed Iniquity and have done wickedly, and have rebelled ; even in departing from thy Precepts and from thy Judgments ! Neither have we hearkned to  
thy

*thy servants the Prophets, which spake in thy Name to our Kings, our Princes and our Fathers, and to all the People of the Land! O Lord, Righteousness belongeth unto thee, but unto us Confusion of faces, as at this Day! ———*

I go on to the Fourth Observation :

**IV. THAT** the Kingdom of Christ, his Church and his Worship among us depends upon our religious keeping and seeking for all his Commandments.

Now therefore, says my text; i. e. that the Temple of God may be built, and his Worship settled and the Throne in the House of David be continued among you; that the Kingdom may have peace and that the House of God may be more glorious than ever; that Israel may be blessed by its God both in Church and State, both in its Temporal and Spiritual Interests; keep and seek for the Commandments of the Lord your God. There can be no Religion among a People, nor any Peace to them, without this. This matter first belongs to Ministers and Magistrates, and then to all the people. As they said to Ezra, *We also will be with thee.* Every Order, Rank & Degree among a people must unite and agree, be one in this thing; every one acting in his place; and we all need one another in it. High and low, rich and poor together. What can inferior people do, if the Superior will not lead in the fear of God and obedience to him? If the Foundations are out of course, what can the righteous do? and what can Rulers do without the people? the Head walks and



and works by the *hands* and *feet*. In a *Building* all hands must set to work : especially if the building be a *Temple* of God, or if it be the repairing it, or cleansing it, or restoring it, it needs *many* hands, it deserves *every* hand. Let not the Religion and Worship of God, his Kingdom and Interest fall thro' us, or in our hands. All lies at stake, in our Religion. Wherefore let us rise and act together, with a united force ; as *Joab* said bravely to the Men of *Israel* in a day of danger ; *when the Battle was against him before & behind* ; 2 Sam. 10. 12. *Be of good Courage and let us play the men for our people, and for the Cities of our God.* God calls us to bestir our selves in our respective places, according to our different talents, powers, interests, to minister for his Service and Glory ; for the defence, for the reviving, for the propagating and perpetuating of Religion and his Worship among this People ; and he says to us in our places, as *David* did to *Solomon* in his high station, in the 10th and 20th Verses of our *Con. ext* ; *Take heed now, for the Lord calls thee to build his House ; be strong and do it : fear not nor be dismayed, for the Lord God, even thy God, will be with thee ; he will not fail thee nor forsake thee ; and behold the Courses of the priests and Levites even they shall be with thee.*

TRULY the Lord our God is with us if we are with him ; as the Prophet of the Lord once said to *Asa* and to all *Judah*. If he give us a heart and spirit to stand by his Truths and Wayes, his Cause and Interests among us, he will stand by us in the support and defence of them ; but if we  
 forsake

forsake him and these he will forsake us. So has he covenanted and threatned. Wherefore let us beg of Him above every thing, a united heart to fear his Name, to love his Ways, and to cleave together in them. Let us show a zealous adherence to the Word and Worship of God. There we must seek for the Laws of the Kingdom of Christ, and the Ordinances of his House. There our Fathers sought them, and have left them to us to keep; have left us to the Law and to the Testimony.

BUT it is time I come to the fifth and last Doctrine, which is the other and concluding Motive:

V. THIS is the way to keep possession of this good Land which the Lord our God has given us, and to leave it for an Inheritance unto our Children after us.

So says my text; Now therefore in the sight of all Israel, the Congregation of the Lord, and in the Audience of our God; keep and seek for all the Commandments of the Lord your God; that ye may possess this good Land and leave it for an Inheritance for your Children after you, even for ever. I will only under this Head consider and compare the State of Israel in Canaan, and ours in New-England; and improve the Dealings and Promises of God to them for our warning.

I. C A N A A N was a good Land, and so is ours. This Epithet good is the common one wherein God was won't to speak of Canaan. I suppose there was not at that time a more pleasant and fruitful spot in the whole World. It is described as a Land flowing with milk and honey: A land of brooks of water,

water, of fountains and depths, springing not only from the *Vallies* but also from the *Hills*: A Land of wheat, and barley, and vines, and fig-trees & pomegranates, a land of Oil-olive and honey; a land wherein bread was eat without scarceness, and there was no lack of any thing; a land the stones whereof were Iron and out of whose Hills they dug brass, Deut. 8. 7, 8, 9. Again, It was a land that drank water of the rains of heaven; a land which the Lord himself cared for, to water it from above; which his eyes were always upon, from the beginning, &c. 11, 12. Finally, part of it lay on the Sea, and it had its lakes; and it suck'd of the abundance of the sea, it's riches by trade; and of the treasures hid in the sand, the fish which they drew from the bottom, Deut. 33. 19. And now you may be ready to think that I have been describing our own Country; which is as likely to be as rich and opulent one as ever the Land of Canaan was, if our Sins do not hinder it.

2. G O D gave Canaan to the Children of Israel, and the same God gave this good Land which we now possess unto our Fathers. The God of Israel is the One living and true God, and there is no other but He. He the God of Abraham is our God. The knowledge of Him, his Covenant and his Worship is come to us by his Word. He gave the Land of Canaan by promise unto Abraham for his natural Seed by Isaac; and with a mighty hand and an out stretched arm he bro't them into it. They got not the land in possession by their own arm, neither did their own bow save them; but his right Hand & his Arm, Psal. 44. Init. He divided the Sea before



before them, he led his people thro' the *Wilderness*, he *smote* great Kings and slew famous Kings, and gave their land for an Heritage, &c. And altho' God has *never* done the like since, or assayed to go and take him a Nation from the midst of another nation, by temptations and signs and wonders, by a stretched out arm and great terrors, as he did for the *Children of Israel*; yet the presence of God with our *Fathers*, (a poor scattered and persecuted people, and but a handful that sought rest and a quiet enjoyment of the Gospel) was very remarkable in bringing them into this Land, making room before them, and driving out the Nations that before possess'd it; whose Good and no hurt to 'em our *Fathers* sought. Indeed we cannot say, that God gave them a subdued and improved Land for which they did not labour, neither Cities and houses to dwell in ready built for them, nor Fields & Orchards to eat of which they planted not: But God it was that gave them Wisdom and Courage and Strength, a heart to subdue a waste Wilderness, and to fill it with Towns & Villages as it is this Day. They built for God with one hand, and held the Weapons of War in the other, and did bravely, and prosper'd, for *God was with them and fought for them; and gave them rest.*

3. *We enjoy all the spiritual-Priviledges & Advantages of the Church of God in Canaan; his House, Worship & Ordinances; for which it was that God sever'd Canaan from the rest of the World, & for which it was that our Fathers sought & settled this land. It was that they might seek and keep all the*

*the Commandments and testimonies of the Lord, and enjoy the pure Worship and Ordinances of the Gospel without molestation, and leave the quiet possession of them to their Children after them. This was their Errand hither, and this their Enjoyment here, and this their Legacy to us. This was the Rest they so't, and this made it a Canaan to them; tho' otherwise a dreadful Wilderiness. For this they left their pleasant Native Land, and pass'd the wide and dangerous Seas, and planted these Churches of our Lord Jesus; wherein the God of Abraham and Israel is worship'd in spirit & in truth. So that I may say to you as Moses did to Israel; What people is there that has God nearer to them, or more among them; than this people of New-England? or what Nation have statutes and judgments more righteous, or the Ordinances of God more pure, and a more spiritual Worship than this people? What people have the Lord's Sabbath & Covenant more shewn to them? or the good knowledge of the Lord more and better taught among them? We have the Ark and Sanctuary of God with us as much as ever it was in Canaan. Wherefore blessed of the Lord is our Land, not only for the precious dews of Heaven over us, and for the deep that coucheth beneath; but more especially for the knowledge and Good will of him that dwelt in the Bush: He gave his word to Jacob, his Statutes and Judgments to Israel, he has not done so by every People.*

4. *It is & should be our care to keep possession of this good Land, and of these spiritual & invaluable Privileges which the Lord our God has given us. Nature & Grace do both teach it.*

1. *AS to the Soil & Land it self.* GOD has given it to *our Fathers* and we ought valiantly, and diligently to defend it from Enemies. Our fathers got it in possession by the special Providence of God; *Not by their own arm & bow*, that could not have sav'd them from the surrounding *Salvages*; but it was God's right hand did it, because he had a favour to them; and a purpose of glory to his Name in these Churches, in these ends of the earth. Now as *Jephthay* said unto the Messengers of the King of the Children of *Ammon*, when he sent to challenge a part of the Land of *Israel*; Judges, 11. 23, 24. *Now the Lord God of Israel hath dispossessed the Amorites from before his people, shouldest thou possess it? --- Whomsoever the Lord our God shall drive out before us them will we possess.* The *French* all along behind us do so; and I wish there were not reason to call them, as there is, the *Natural Enemies* of our Provinces and of our Religion. Our *Salvages to the East* are poison'd by them, and us'd by them as bloody Instruments of *War* upon us. They would drive us, if they could off the Land, into the Sea. They distreis and straiten, weaken and diminish us in our *Borders*; as the *Remnants of the Canaanites* did sinful *Israel* from time to time; and they are like to be a dreadful Scourge unto our *Children* after us. We must therefore fight the *Lord's Battles*, by his help, and defend the *Soil*; and in fighting for *that* we also do for the *Church* and *Altar of God* among us. --- For,

2. *WE have our Civil & Religious Libertie's also which are the glory of the Land, to defend & secure*



as far as we are able. I am sorry there should be any among us, I would hope there can be none of us, who bear with grief or ill-will *our spiritual or Charter Privileges*. Our *Fathers* dearly deserv'd & purchas'd them, by their Estates and by their Lives spent in this Service to *Christ* and to their *King*; the subduing this Wilderness and the planting these Churches at their own cost. The *Government* that then was, the *King* & his *Wise Council*, justly tho't so, and gave the humble *Privileges* which they modestly asked for. None therefore ought to envy to their *Fosterling* what they enjoy and value; without any breach upon the Rights & Liberties of others. *They* that chuse to come and live among us for their own worldly advantage, ought willingly to leave us in the quiet Possession of the dear Purchase of our *Fathers*, or of *the Royal Favour & Bounty* to them. At least we owe this Duty to God, to our Families and to our Children after us, to endeavour by all just and righteous ways to keep possession of our *Priviledges*, both spiritual & religious—.

I add therefore,

5. *IT should be our earnest desire & prayer, our diligent care and endeavour, to leave this good Land, under it's present priviledges Civil & Religious, unto our Children after us, for an Inheritance, even for ever. We can possess it but for a little while. Our Fathers, where are they? and our Ministers that were before us? They are gone and we are going after them to the grave! O might it be to Heaven the Celestial Canaan, where many of them are! We are enter'd*  
into

*into their labours: They wrought for us: We must work for our Posterity, and the Glory of God among them. Our Priviledges were dear to our Fathers; these they left us; and counted that they left us a goodly heritage. This let us leave to and desire to see enjoyed on our Children after us. Let this be our desire, that these Churches and the Worship of God in them may be enjoy'd by posterity; and that the rising Generation may know & fear, and serve the Lord God of their Fathers; may seek and keep all his Commandments.*

For,

1. *GOD only can defend and secure to us our Land, our Churches; our civil & religious Rights He gave them to us; in whose hand the hearts of Kings are. As Nehemiah teaches us to give God the glory; Neh. 2. 8. The king granted me Letters according to the good hand of God upon me. In his hand too are the hearts of Enemies, and he can turn them; and can chain them up, and defeat their Counsels. We may and we should look to the God of Heaven as Nehemiah did, and pray to him and trust in him; Neh. 1. 10, 11. Now these are thy servants & thy people; O Lord I beseech thee let thine ear be attentive to the prayer of thy servants, but desire to fear thy name, & prosper and grant them mercy. Some may laugh us to scorn for these words, as some did them, Neh 2. 19. But would we seek now and keep the Commandments of the Lord our God as Nehemiah did, we might answer with his words, — The God of heaven he will prosper us, therefore we his servants will arise & build.*

2. Let it be seriously remembred, considered, realized & believed by us, that God has promis'd his people to defend them in the possession of their Land and of their Religion, and to leave it unto their Children after them; if they will keep the Charge of the Lord, and seek for and keep all his Commandments. The safety of God's people is in his Name & Promise; and this has been his Promise. Deut. 4. 1, 40. Now therefore hearken to the Statutes & Judgments of God to do them, that you may live and possess the Land; and that it may go well with thee and with thy Children after thee; and that you may prolong your dayes. This Promise, or if you will this Motive to Obedience, is often repeated and urged by the Holy Ghost; Deut. 12. 28. Observe & hear all these Words, which I command thee, that it may go well with thee and with thy Children after thee for ever; when thou doest that which is good & right in the sight of the Lord thy God. To give the utmost force unto this Promise God has confirm'd it to his people with an Oath; Deut. 28. 1, 9. If thou shalt diligently hearken unto the voice of the Lord thy God, to observe & do all his Commandments, — then the Lord shall establish thee an holy People unto himself as he hath SWORN unto thee. Again, the Promise is, Lev. 26. 11, 12. If ye walk in my statutes and keep my Commandments, I will set up my Tabernacle among you, and my soul shall not abhor you; and I will walk among you & be your God, and ye shall be my people. These are the Promises of God to his People, and his Covenant with their Children after them, if they will



will seek and keep his Commandments. And these Promises are true & faithful; He keepeth Covenant & Mercy with his servants that walk before him with all their heart: He will save Zion, and will build the Cities of Judah, that they may dwell there & have it in possession: the seed of his servants shall inherit it, and they that love his Name shall dwell therein, Psalm 69 35, 36.

3. ON the contrary, God threatened his People of old, if they were disobedient & impenitent, if they would not seek & keep his Commandments, and his statutes, that they and their posterity should perish quickly from the good land which he gave unto them. The promise and the threatening agree and do mutually confirm one the other. They are put together in the Word of God and we must not separate them. Deut. 30 15, --- 20. See I have set before you this day, life & good, death & evil, In that I command thee this day to love the Lord thy God, to walk in his ways, &c. that thou mayest live & multiply, and the Lord thy God shall bless thee——: But if thine heart turn away, so that thou wilt not hear, — I denounce unto you this day that ye shall surely perish; ye shall not prolong your dayes upon the Land. The like Threatning we have, Deut. 4. 26. I call Heaven & Earth to witness, that ye shall utterly perish from off the Land; ye shall not prolong your dayes upon it, but shall utterly be destroyed; and the Lord shall scatter you among the Heathen. Heaven & Earth have seen these Threatnings fulfilled on the People of God; particularly on the Jewish Nation. And these things happened

to them for Examples, and are written for our Admonition upon whom the ends of the world are come. Read the Fulfilment of the Threatning on them, and the Improvement which we should make of it. Deut. 29. 25. --- 29. They forsook the Covenant of the Lord God of their Fathers, --- and the anger of the Lord was kindled against their Land, to bring upon it all the Curses that are written in his Book; And the Lord rooted them out in Anger, and in Wrath, and in great Indignation, and cast them into another Land, as it is this Day. The secret things belong unto the Lord our God; but those things which are revealed unto us, and to our Children for ever; that we may do all the words of this Law.

As therefore we value our Earthly Inheritance, & would leave it to our Children after us; or as we value our Spiritual Privileges & desire that these may continue with them; & yet most of all, as we would be seeking a better Country, that is the Heavenly Canaan, for our selves and Ours; let us receive the Exhortation now bro't to us in the Name of GOD, — O seek for & keep all the Commandments of the Lord your GOD.

LET me plead with you from the Love we owe to GOD, our Selves, our Children, & our Country. If we have any Concern for His glory from us & ours; if we regard our own and their Welfare, Temporal, Spiritual & Eternal; if we seek the Good of others, as well those that are living with us, as theirs who shall come after us; Let us be observant of the Divine Will and Law, made known to us for our Good; and teach it diligently to our Children.

Do this in Obedience, Gratitude, Fidelity to God, that your Children may know & love and serve Him, & be to Him for a Name a praise & a glory. *I eut. 4. 9. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, & lest they depart from thy heart all the dayes of thy life, but teach them thy sons & thy sons sons. I eut. 31. 13. And I bar your Children, which have not known any thing, may hear & learn to fear the Lord your God.* After our selves, our Children are the best and greatest things which we have to render unto God: They are living & spiritual Sacrifices like our own souls; a reasonable Service, holy & acceptable thro' Christ. They belong to God by Covenant as well as we, & we must shew them his Covenant, and do our best to Establish them in it; that we may leave them as well under the Blessings, as the Bonds of it.

LET us do our part (& surely we have a part to do, one & other of us in our places) that Religion may not die with us or rather before us; but that it may survive with ours after us, & outlive them, & flourish more yet in their times who are not yet born. Like David let us be serving our OWN Generation by the Will of God, & like him let us also provide for that to come. This was his Consolation & Joy as he fell asleep & was gathered to his Fathers, that he had prepared with all his might for the House of God which his Son should build. He had the happy prospect of this; that the Name of God in Israel was like to be still greater, and the Worship of God more Solemn & glorious in his  
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*Sons* days than it had been in his. This abiding and *increasing* Glory of God, in the Church, thro his means, after his Decease, was *David's Crown* in Death; and a brighter *Diadem* it set before him than that earthly one which he was laying down.

Y O U know not what Services you are doing to God and men, while you are Educating your Children religiously. They will (you hope) teach their Children, and they theirs, the Word of God, down to many Generations. This is the Spirit of all the Faithful, *Psal. 78. 4. We will not hide them from their Children, shewing to the Generation to come the Praises of the Lord, and his Strength, and his wonderful Works that he hath done; That the Generation to come may know them, even the Children that shall be born, who shall arise & declare them to their Children.*

Y O U R Children also may come into those places of Trust, and publick Service, which you little think of, and be of great use in the World; for which you should be now furnishing them, according to the Grace of God given to you. One instructed Child may be an accomplish'd Instrument of unknown Good to many, whether he serve in the State or in the Church. So *Jacob* taught *Joseph* the fear of God, and God carry'd him to the Government of *Ægypt*, to save all the Countries round about and *the Church that was in his Fathers house.* So the Parents of *Moses* privately taught him the Religion of God, & laid the foundation of all the great Services which he did for God and his People. He is a *Benefactor* to the World, who educates his Children laudably "We can't  
" leave

“leave the World a better *Legacy* than well dis-  
“ciplin’d *Children*.

BUT if we neglect our Children, we not only rob God & his Church of them, but as it were sacrifice them to *Moloch*. So *impious* are we to God, & *barbarous* to them. Besides the present Injury to the world from us, the *Misery* will be to our selves & ours in the *Day of Judgment*. We shall be found as guilty in that day, as if we had literally built the *High places of Tophet*, in the vally of the son of *Hinnon*, to burn our sons and daughters in the fire, Jer. 7. 31. We shall ly open to that dreadful Charge, Ezek. 16. 20, 21. *Thou hast taken thy sons and thy daughters which thou hast born unto me, and these hast thou sacrificed to be devoured: Is this of thy Whoredoms a small matter? that thou hast slain my Children* —. I leave it to your Bowels to make answer unto such a Challenge.

MIND how *Ezra’s* love to God wro’t? and the love of the *pious Jews* with him to their Posterity; Ezra 8. 21. *Then I proclaimed a Fast to afflict our selves before our God, and to seek of him a right Way for us & for our little ones: So we fasted & besought our God for this, and he was entreated of us.* This was as those that lov’d God and their Country, desirous that their Children should be happy in the knowledge of God and of his wayes. God seeks this godly seed too and their Prosperity: Deut. 5. 29. *O that there were such an heart in them, that they would fear me and keep my Commandments always; that sit might be well with them and with their Children for ever.*

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Finally,

Finally, LET the Children & Posterity of New-England be admonished & charged from all that I have now said, in the Audience of the God of their Fathers, and in the sight of all his People, to adhere unto these good wayes of the Lord, & to that Way of his *Worship*, in which they have been Instituted from the Word of God, in these Churches. If you can find the WORD of God more kept to, in *Worship*, in *Practice*, in another *Communion*, I am well content that you prefer it. But if you are not likely to find more of the sincere Word & pure Institutions of *Christ* in any other *Communion*, then abide where you are; and hold your selves bound in Conscience to do so. This is a just and true Principle of the *Protestant* Religion, and the very Basis of the *Reformation* from *Popery*; and it will stand for ever; As the Word of the Lord endures the same, (the only Rule of Faith & Practice, Worship and Manners) while one Generation goeth and another cometh.

YOUR Fathers sought, and found Grace to keep the Commandments of God. *Practical Piety* was their Glory in the sight of God & Man. And being Dead they yet speak to us, and charge us as David did his Son; Know thou the God of thy Fathers, and serve him with a perfect heart and with a willing mind; If thou seek him he will be found of thee, but if thou forsake him he will cast thee off for ever. The Grand Legacy of the Fathers of this Country to their Posterity is the Bible. It is the best and richest that they could leave us. Let us prize it and keep to it, and it will keep us.

LET none seduce you from that. However  
zealously



zealously any may seem to *affect you*, it cannot be well, if they would draw you from *this One Principle* of these Churches. On this *Rock* Christ has built his Church; and on it stands all *pure Religion and undefiled before God, our Father.*

ONLY let your Hearts be *right with him*, according to his Word. *If ye be willing & obedient ye shall eat the Good of the land.* It will avail us nothing to be right in Principles of Order, & Worship, nor yet in Doctrines of Faith, if we are not gracious in heart & holy in life before him. *Our Fathers walked with God, and trusted in Him, & were not confounded.* And he will be the same to us, if we are *such* toward him. Only his free & special Grace can make us *so*. Seek *this* of him; and wait on him for it in his appointed ways. You shall not seek this *in vain*. He will give the holy spirit unto them that ask him. The Promise is sure unto all the seed. They are a praying Seed, and instead of the Fathers shall be the Children.

I will only add, and leave with you, that Word of Promise, *Isai. 44. 1, — 5.* ( which may it please God to speak to us; and fulfil on ours after us ) Yet now hear, O Jacob my servant, and Israel whom I have chosen ! Thus saith the Lord that made thee, & formed thee from the womb, which will help thee : Fear not, — For I will pour water upon him that is thirsty & floods upon the dry ground ; I will pour my spirit upon thy seed, and my Blessing upon thine Offspring ; And they shall spring up as among the grass, as willows by the water. Courses : One shall say I am the L O R D ' s ; and another shall call himself by the Name of Jacob ; and another shall subscribe with his hand to the Lord, and surname himself by the Name of Israel. Amen and Amen.

F I N I S.

...they may seem to have been, it cannot  
be said, if they would draw you from this One  
...of these Churches. On this R. of Christ  
has built his Church; and on it stands all our Re-  
ligion and our Salvation. God, our Father,  
Only let your Hearts be right with your accor-  
ding to his Word. It is the will of God, that we  
shall be saved by his Grace. It will avail us no-  
thing to be right in Principles of Obedience & Wor-  
ship, nor yet in the Duties of Charity, if we are not  
gracious in heart & holy in life before him. Our  
Saviour walked with God, and dwelt in His O-  
bedience & holiness. And he will be the same to  
us, if we are the same. Only his Grace & Love  
shall give us the strength to keep his Commandments;  
and his Grace shall give us the power to love him  
with all our Heart, Mind, & Strength, and to love  
our Neighbour as ourselves. And this is the Love  
which the Father loveth, and which He will send  
unto them that love Him, and keep His Commandments,  
that they may abide in Him, and that His Love may  
be in them, and that they may bring forth much  
Fruit to the Glory of the Father.



I will only add, and leave with you, this Word of God.  
I have said, that if you are right in heart & life, you  
shall be saved by His Grace. But I have also said, that  
if you are not right in heart & life, you shall not be  
saved. And I have said, that the Grace of God is  
the only power that can save you. And I have said, that  
the Grace of God is the only power that can give you  
the strength to keep His Commandments. And I have said,  
that the Grace of God is the only power that can give you  
the power to love Him with all your Heart, Mind, &  
Strength, and to love your Neighbour as yourselves.  
And I have said, that the Grace of God is the only power  
that can give you the power to bring forth much Fruit  
to the Glory of the Father. And I have said, that the  
Grace of God is the only power that can give you the  
power to abide in Him, and that His Love may be in  
you, and that you may bring forth much Fruit to the  
Glory of the Father.

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